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The International Institute for Psychic Investigation

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EDITOR - MRS. HEWAT MCKENZIE

*Responsibility for the contents of any article appearing in these Transactions rests entirely
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EDITORIAL NOTES

The Council of the Institute met in September to make decisions as to the future, in face of the National situation. They decided to carry on as far as possible with a limited staff : several have volunteered for service, including our Chairman, Mrs. Dundas.

To KEEP an OPEN DOOR for the assistance of members and inquirers seemed necessary so that the work of our excellent mediums might be at once available. This will proceed as arranged in the programme which has been sent to members. Lectures will not be possible at the moment but, if it is desired and can be done, groups for discussion and instruction may be arranged and help for this has been promised. The Library will be in use and the new Catalogue will assist country members in their choice of books.

* * *

To maintain even this limited service depends upon the continued support of the present members and it is hoped, that in spite of the great stringency on all hands, that this will not be withdrawn and that subscriptions will be remitted as usual and donations when possible. It would be a great pity if, after all the efforts to make this a fine centre for use for our purpose—even during the holidays new accommodation has been provided—we should have to shut down. If the members do their part the Council and the staff will do theirs.

Our work and that of other psychic societies is unique, no one else will undertake it if we do not, and, remembering the needs of the Great War for this service, we must be ready. In 1914 the Psychic Societies in London were few and not very active. By 1915 the demand for help was upon them and

Mr. Hewat McKenzie began his lectures in London, Edinburgh and Glasgow. Out of these came numerous inquiries and the idea of the British College of Psychic Science, now incorporated in the I.I.P.I., was mooted, and came into being in 1920. There are many more centres in London to-day and with the transfer of so many persons to the provinces demands for new societies may arise there. Since 1918 the knowledge that there is a possibility of proof of survival has reached many a mind and the request for evidence may come in a flood. May our mediums and all of us be ready to minister not only psychically but mentally and spiritually to this need.

* * *

We welcome in this issue several articles from our Liaison officers in various countries. Dr. O. Meier of Switzerland, Dr. Karlo Marchesi of Yugoslavia and Dr. Odencrants of Sweden have sent us contributions which will be read with interest. We hope this link with our friends abroad may be maintained for it is valued on both sides.

* * *

We remember at this perilous time, with the deepest sympathy, all our Polish friends, particularly Ossowiecki, the engineer, with his remarkable psychometric gift, and Franeck Kluski, the great materialising medium, both of whom we met in Warsaw in 1922. That they and their families may have been spared in the great tribulation which has fallen upon their nation is our earnest hope.

* * *

"The assertion of truth, the unveiling of illusion, the dissipation of hate, the enlargement and instruction of men's minds," the motto of the King-Hall News Letters we may take for our own during these troubled days.

* * *

If it is at all possible PSYCHIC SCIENCE will continue publication to serve as a link between members at home and abroad.

A HAUNTED CASTLE IN IRELAND

BY V. M. AUSTIN

[The following article was the subject of a talk given by Mrs. Austin, a member of the Council of the I.I.P.I., at one of the Tuesday Discussion Teas at the Institute last term. Mrs. Austin is personally acquainted with some of those who have lived in the Castle and have had experience of the disturbing conditions, and she has minimised rather than exaggerated some of the incidents related to her. Any names mentioned in the article are entirely fictitious at the request of the late owner of the Castle.—ED.]

In 1922 one of the oldest castles in Ireland was destroyed by fire, or perhaps more correctly, partially destroyed, for some of the walls are practically indestructible.

The years immediately following the Great War saw so many Irish homes destroyed by flames that this burning would almost have passed unnoticed but for the singular reputation this castle possessed, an unsavoury reputation which spread far and wide throughout Ireland; tales and legends regarding it were the common talk of the countryside; the late Don Byrne, among others, refers to this castle of evil repute in his book of impressions, *Ireland the Rock whence I was hewn*.

Now no one can accuse the Irish people of a lack of imagination and doubtless many of the stories, each more blood-curdling than the last, were grossly exaggerated, but as it is said there is no smoke without fire, I think there can be no doubt that supernatural occurrences have been witnessed on this spot.

THE HISTORY OF THE CASTLE

Before relating some of the stories, here is a brief outline of the history as known of "Black Castle" as I shall call it.

No accurate date can be given as to when the Keep, which is very much the oldest part of the building, was constructed. It is said to have been in existence before St. Patrick started on his missionary work in Ireland. For centuries it was the home of the chiefs of the Clan O'Neil, but during the sixteenth century it was laid siege to by the Earl of Sussex and eventually passed into the hands of an English officer whose descendants lived there till its destruction. It is said that the Englishman

married a daughter of the conquered clan, thus making the last owners direct descendants of the ancient Celtic chiefs.

The central Keep was hewn from the solid rock which forms the Castle background; at the end of the sixteenth century two wings were added, one of these communicated with a separate structure known as the "Priest's House" which dated from the fourteenth century and was only used by this family in times of peace. Anyone conversant with the history of Ireland will be pardoned for thinking it could not have been much in use. At the top of the Keep was an apartment known as "The Bloody Chapel," this is said to have been the scene of the murder of one of the O'Neil's by a brother, the victim it is said was a priest. Immediately off this "chapel" an oubliette was discovered a century or so ago. This had a drop to the base of the tower where several cartloads of human bones were discovered and buried in consecrated ground.

In fact everything discovered about the Castle goes to show that the original owners were, probably during some centuries, as charming a band of robbers and murderers as could be found even during these dark ages, before the only centres of light and civilization—the monasteries—were scattered about the land.

Though as before stated, the Castle was burned in 1922, the central Keep still stands; it probably has survived more than one burning, and it is still possible to walk to the top, passing through the "chapel." The last owner, Mr. C. is still living, but he has always steadfastly refused to "believe in ghosts," turning away from the reports of phenomena which visitors had experienced and commented upon when staying at the Castle. His late wife was, however, extremely psychic and noted carefully all the manifestations she had observed while living there. She was also deeply interested in the history of the Castle; unfortunately a great many of her manuscripts as well as valuable old documents were destroyed with the other contents of the Castle during the fire. So many varieties of phenomena are said to have taken place that it is difficult to make a selection. Some have been described in detail by Mrs. C., generally in collections of ghost-stories, but I strongly suspect that it must be exceedingly difficult if not impossible to resist "improving" a story under the circumstances in

order to make it more readable, though I wish to make it quite clear that I do not for an instant suspect Mrs. C's veracity. I shall therefore, except in one instance, content myself with describing one or two appearances which have been collectively attested by several observers.

THE TESTIMONY OF THE DOGS

The most common occurrence, common because it took place every night without fail, was that at 11.30 p.m. all the dogs would get up from wherever they happened to be sleeping, move restlessly about and howl for some time. Thinking that this might possibly have a normal explanation, various measures were taken to break them of this habit, such as moving them to different parts of the Castle; this, however, made not the slightest difference, and the dogs continued to howl at the hour named.

UNACCOUNTABLE NOISES

Noises for which no normal explanation could be found were often heard at night. The chains for instance which were used to fasten the huge front door and which were exceedingly heavy seemed to the listeners to be dragged about all over the hall floor, but in the morning were always in position. Then there were sounds as of someone rolling a heavy object up the stairs, the process always ending with a loud crash.

THE LIGHT IN THE KEEP

Another unexplainable happening was the light which sometimes illuminated the Keep and has been seen on winter evenings by people a considerable distance off when returning from hunting. This light appeared to come from the windows of the "chapel" and resembled a brilliant beam. No electric light had ever been fitted there.

THE APPARITION

Mrs. C. describes at length an unpleasant apparition called the "Elemental" which apparently affected the senses of sight, hearing, and smell of all who contacted it. The most spectacular account of this which has been recorded occurred to a visitor

staying at the Castle. He had taken a small fox terrier up to his bedroom with him and was puzzled by the strange behaviour of the animal. It refused to settle down for the night as he prepared for bed, but would whine and retreat under chairs and tables. Then he heard a scratching at the door of his room which he had locked; he opened it immediately thinking that perhaps another animal was outside, but there was nothing to be seen. He closed the door again and then saw that the fox terrier seemed nearly wild with terror; he soothed it and for a short time all was quiet. There was a bright fire in the room, he made it up and again heard the same scratching at the door. He ran to it and opened it very quickly with the same result, this time, however, he heard a curious thudding noise in the dark corridor. Becoming weary and angry too at this performance, he took his revolver out of his case, saying to himself, "Ghost or no ghost, I'll scare it next time it starts its little games." He put a lighted lamp on a convenient near-by table, lit every light he could find (there was no electricity in the Castle) and waited.

Soon he could hear the thudding sounds outside coming nearer, they stopped at the door and then the scratching began once more, seemingly on the door panel. Revolver in hand he flung the door open. Confronting him was the most unpleasant-looking object he had ever seen. About the height of a sheep, gaunt and thin, the face was shadowy, the eyes just 'holes of blackness,' a saliva-dripping jaw, nose it had apparently none, the whole was a uniform shade of grey. There was an overpowering smell which almost overcame him and provoked a deadly nausea. Though feeling both terrified and ill, he took deliberate aim and fired at the apparition confronting him. He heard the bullet hit the furniture on the other side of the object which apparently did not stop it. He aimed once more and fired, again with no result; just as he was preparing to fire for the third time, the "Elemental" reared itself and appeared as though about to spring on him, though he noticed at this point it seemed to be becoming transparent. It was so close now that trying to overcome his repugnance at the thought of touching it he fired right into it. Springing back to avoid direct contact he tripped and fell, and striking his head violently against a piece of furniture lost consciousness.

This story is vouched for by the family as being absolutely true, though the gentleman who suffered the unpleasant ordeal is now dead. (Accepting it at its face value, although we have only the testimony of one person, we should have liked to know the reactions of the fox terrier to the apparition? If the possibility of such a materialization, possessing such obnoxious emanations, be allowed, the fear of the dogs mentioned earlier would be explained. Was the hour about the same, we wonder?—ED.).

As a support to this story the "Elemental" has been seen by others, including Mrs. C. herself, who saw it twice during the years she lived at Black Castle. It always aroused the same feeling of repugnance and horror in those who contacted it in any way, for though many saw it, some merely "sensed it," including a lady whom I know well; she has never had any other psychic experiences, is not very imaginative, and not in the least neurotic.

Some time ago I met the daughter of Mr. and Mrs. C. and have since corresponded with her. She lived her entire childhood at the Castle, but her mother very naturally had the nurseries as far away from the scene of the hauntings as possible. She states that as far as she is aware she never saw anything supernatural during her childhood, but years later, during the shooting season when the house was full, she was put in one of the reputedly haunted rooms. Of this occasion she writes, "As I was reading in bed that night my lamp was blown out several times, and I had to relight it, to my annoyance. When I eventually got to sleep I was awakened towards morning by a sensation of extreme cold. I soon discovered the cause. The bedclothes had all been removed and were flung into a heap in the middle of the floor, quite a long way off, for it was a large room. This story generally evoked a good deal of mirth and facetiousness in the family, which used to annoy me considerably. I can assure you there was nothing funny about it at the time. . . ."

How are we to account for these manifestations?

It is a great pity from the point of view of the investigator that documents which might possibly have shed some light on the subject have been destroyed. There can be no doubt, however, that normal explanations could not account for many of the happenings.

The history of the Castle reveals that until the fifteenth or sixteenth century it appears to have been the home of a particularly lawless clan, men who feared neither God nor man. It can be argued that in those days the law of survival of the fittest (in the strictly physical meaning of these words) held sway and human life was of small account, murder being a common occurrence ; yet not every old building in Ireland, or for that matter in any other country, is plagued by such unpleasant visitations. On the other hand a certain percentage of buildings, old and even new, have been the scene of similar reported happenings. Eminent investigators, including M. Flammarion, have collected a large number of such cases. It is evident that the hauntings at Black Castle have been very persistent over a great number of years. Exorcisms (including one by a Bishop) have had no effect. Is it possible that the grey "Elemental" is a visible focus, as it were, of the treacherous and murderous thoughts of a large number of persons extending over centuries? It is probable that the ancient Celtic religion included knowledge of the darker aspects of occultism and that traces of such practices are still retained in the very stones of Black Castle. All these conjectures are doomed to remain unanswered unless a brave party of psychic enthusiasts accompanied by one or two equally devoted sensitives can, and will, undertake to encamp in the damp ruins and patiently endeavour to disentangle bit by bit some of the inner history of this shell containing such shrill echoes of "far-off unhappy things."

HITLER'S LAST YEAR OF POWER

By Leonardo Blake. (Andrew Dakers, 2/6 net.)

This can be regarded as a really heartening title from Britain's point of view at least. Mr. Blake claims to be both an astrologer and a psychologist and has penetrated deeply into the meaning of the signs which govern the German nation as well as its present rulers. He claims that, according to his readings, Germany is still under the influences which governed the Bismarckian epoch, and that this will be demonstrated in the near future, but he also sees a return of liberal influence and that Dr. Brüning will be recalled to lead. Like many others he has not foretold the outbreak of war in September, though he anticipated trouble in that month growing increasingly till 1940 and beyond, and, with it, the break-up of Hitler's health. All the leaders of the third Reich are reviewed and comfortably disposed of. B.McK.

A STRANGE EXPERIENCE

BY DR. ORHÈLE MEIER

[This moving story is from the pen of Doctoresse O. Meier, the Liaison officer of the I.I.P.I. at Lausanne. Those who have had personal experience of spirit help granted in emergency will agree with her conclusion, however others may explain the result. 'Medicine Man' was the fine and well-known 'control' of the late Mr. F. Jones, a healer very highly valued by the Marylebone Spiritual Association, for whom he undertook healing activities he; is remembered with gratitude by many.—Ed.]

To the world's amazement, German troops had been invading Austria which, by order of the Government, did not defend herself. So in a single night a whole country had disappeared.

Before the annexation I often went to Vienna, where I knew quite a lot of people, and had several Jewish friends. When conversing with them, the idea of being with non-Aryans had never struck me, and I admired their knowledge and their work. Knowing the laws the old Reich had issued for this special race, I feared the worst for my friends under the reign that was to begin. So I wrote to some very intimate friends, asking them to come to Switzerland for a holiday. Only an old gentleman replied. The others were—so they told me afterwards—much too frightened to arouse suspicion by answering. Instead of accepting my invitation, this gentleman suggested that I might come to Vienna as soon as possible, in order to experience all these historical events on the very spot. He added: "We shall be glad to welcome you soon, if you are not able to come, well then, good-bye."

No wonder these words upset me. What did this answer mean? Why the Good-bye? Would they try to escape into another country? But then why not to Switzerland?

I could not at that moment leave my work, yet I decided to do so on the first occasion. Being very busy, I had little leisure to think of my friends and the enigmatic card, but I did so whenever I had a few minutes to spare. All the time I naturally felt highly strung.

On March the 19th, 1938, I was, as usual, having supper at about half-past six. My thoughts wandered back to my friends. All of a sudden, I felt very fidgety. I could not sit till any longer. The 'phone rang and a friend wanted to have

a chat with me. She kept me for quite a long time. Whilst I was talking with her I never thought of my friends, but no sooner had I finished, than the former restlessness returned. I stopped eating, because I felt unable to swallow one more bite. I got up and walked about the room, up and down and round the table. Living alone in my flat it did not annoy anyone. I was in a dreadful state. I had the feeling of a heavy burden being put on my shoulders. Yet I perfectly realized that it had nothing to do with myself, but, having concentrated on my old friend and his wife a little while ago, I guessed that something might be wrong with them. What it was about I did not know. I felt worse and worse, a sort of despair got hold of me, tears rolled down my cheeks, I heard myself moaning, my heart seemed to burst. Up and down I went, automatically, up and down and round the table, for ages it seemed. Suddenly, I turned my head and looked up. There, facing me, hung the picture of 'Medicine Man.'

" 'Medicine Man,' for Heaven's sake, what is the matter? Do help, if you please."

'Medicine Man' is a dear old friend of mine. I knew him years ago at Marylebone House in London, where he controlled a healing medium (The late Mr. F. Jones.—ED.). He had often talked with me in private sittings. And before I left England for good, he promised me his help whenever I was in need of it.

Here I stood, gazing at the serene-looking eyes of the long-gone 'spirit' doctor. Then it flashed upon my mind to pin my friend's photograph beneath the portrait. After having done so, I looked at both. What was the trouble? Did it mean the concentration camp or suicide? I recollected 'Medicine Man's' sayings and implored his help, repeating the following words over and over again. "Be aware of my friends, help them to overcome their difficulties. They need you badly."

No sound was heard, nothing but my own stammering. I kept staring at the two different faces. And as time passed by, I had the feeling that invisible hands were around me, slowly lifting the heavy burden and clearing the atmosphere. My moaning died away, the lump at my heart disappeared and I started to breathe more freely. At last I felt that I had become my former self again, and also, that whatever danger

there had been, husband and wife were safe. A few moments after having got this inward certainty, the clock struck eight. So the struggle had lasted for one and a half hours. I slept well. On awakening next morning I could not help wondering what had been the matter. I felt just a bit worried and waited impatiently for some news.

A few days later, I got a post card from my friends with nothing special upon it. I understood either they dared not tell me or did not want to let me know what had happened.

I made up my mind not to say one word about my experience, but to investigate, when in Vienna. I arrived there towards the end of March. The change the city had undergone since the annexation was tremendous. I hurried to my various friends. There are no words to describe the conditions of those who did not belong to the Nazis, besides, I do not want to insist upon these things, I just want to write about the old couple.

When I called on them, they sat with a young man looking up the different "routes" to other countries. "A friend who wants to leave as soon as possible," they said. Left alone, we talked over the events. It was only after much hesitation that they confessed having gone through a most awful time. For some futile reason, the gentleman had imagined storm troopers would enter his house and take him into a concentration camp, as they had done, and still did, to others. The idea of having to leave his wife behind, worrying herself to death, upset him so, that he suggested to her to finish up with life together. Many had committed suicide lately, why should they not do it too? He probably had expected that his wife would gladly agree. But the old lady, who was far from realising the seriousness of the situation and who thought of it as of a nightmare that would vanish at dawn, not only refuted his propositions but tried very hard to convince him, that everything would turn out all right. It was not an easy thing. When left alone with her, she told me with tears in her eyes, that never in her life before had she met with a harder task. It took her almost two hours to make him yield. From her words I gathered that it had happened the very same day on which I struggled along in my home. As to the time, she did not know exactly, but she remembered that it was towards evening.

An explanation can be given in different ways. There is one fact however not to be denied: Telepathy. Being tuned in with my old friends, I certainly was more receptive to all their thoughts and troubles than would have been the case otherwise. In some way I had been the lady's ally in the battle.

With regard to the rest, there are three questions to be answered. Would the mere persuasiveness of his wife have been sufficient to change my friend's mind? Did my concentration and sincere wish to help, influence in any way? Are we to admit the intervention of invisible forces?

The lady, being an extremely nice and clever woman living very happily with her husband did no doubt a good deal, but it might not have been enough to save him. As to my concentration, I am not inclined to think much of it. But when I ponder over the third question, I get a thoroughly positive answer. Besides this it was not my first experience with 'Medicine Man,' and that is the very reason why I do admit spiritual help in this case without any further argument.

" JORDAN PAST "

Communications from Felicia R. Scatcherd.

(The Two Worlds Pub. Co. 5/- net.)

Felicia Scatcherd, who passed over in 1927, and is still remembered by many, had a rather remarkable personality. She was versatile to an extraordinary degree, could bring an unbounded enthusiasm into her many interests and enliven these with a considerable spice of humour.

These communications have come to two women friends and they manage to convey these characteristics. Mr. David Gow and Miss Estelle Stead, close friends of Miss Scatcherd in life, agree that they carry proof of her personality, and their testimonies are given in the book.

Descriptions of her experiences when passing and of the next state are as vivid as any we have read, and any vagueness which occurs is the result of attempts to describe the indescribable. The evidence provided is unusually good and seems to stand up to any criticism. The second part of the book consists of communications from one of the two friends above mentioned who joined her two years later and here again we get good evidence and the imprint of a distinctive personality.

This book ought to receive a hearty welcome from many, who will recall this devoted worker, and to others it will provide new testimony, which is what its producers wish, to the life over there, revealing its naturalness and new possibilities for the development of talents which may not find full expression during earth life.

M.C.

MUSIC IN THE SPHERES

*(Communications and scripts through the mediumship of
Geraldine Cummins)*

By E. B. GIBBES

In the autumn of 1922, a great friend of mine was tragically killed. She was a marvellous musician and an astonishing accompanist. This included reading at sight the music of the most modern and difficult composers, transposing as required. After going once through a song she played it by heart. I remember on one occasion when she had surpassed herself in this connection, saying: "N. how *do* you play?" For an instant she looked puzzled as if taken aback at the question. Then she answered simply: "I don't know."

Soon after her death, through the kindness of Mrs. Hewat McKenzie, I obtained a sitting with Mrs. Osborne Leonard. Through her and through Mrs. Dowden I became convinced of N.C.'s survival. Later I got into touch with her through Miss Geraldine Cummins. It is through the latter that the following scripts concerning music from another world were written. They are an early and perhaps rather crude effort on the part of someone not very long passed over, to give an idea of what music is from this other sphere of existence. Had they been communicated a few years later when the automatist was more developed and the communicator more advanced, they might have been more clearly expressed. However, they are some of Miss Cummins' earliest writings, and for that reason alone may be of interest.

We had had numbers of talks but the following is all that related to music at that time. In another article I hope to write of an interesting experiment concerning a certain instrument and the melodies it apparently plays as interpreted by one of the so-called dead.

The two following essays were communicated through the Ouija Board and taken down by me. The last two were written automatically.

Jan. 16, 1924.

N.C.: "I was working. I am going to have an opportunity of knowing what music is. I think it will be rather wonderful if I learn how it is that some people are so gifted even on earth. It

has some psychic connection. I never quite understood how music sometimes came to me. It was a sort of spontaneous thing, you know what I mean. I could make it up, improvise as I went along. I didn't know quite how that occurred but it had a connection with what they call a psychic body here. I think it must be a sense human beings have not recognized, at any rate, it is due to a queer knowledge of the vibrations that must be the affinity of those that have been played, I mean the affinity of the sounds that have been played. In certain patterns of sounds there are affinities. As with human beings, there are certain people who fit others in some set or little social circle, so it is with sounds, they fall automatically into certain positions granted the starting of a certain sequence of sound previously. Vibrations are much easier to understand here. They are more important than you think, because you know the setting up of a great many thought vibrations on one particular subject which is not properly solved, leads in time to the connecting up over here of thought vibrations with those earth ones, and those over here are powerful, extremely concentrated, and give that vigour to the earth thoughts that leads to discoveries. Sound vibrations of course are of another kind, though on the same principle in a sense. These vibrations of sound here are extraordinarily interesting, because they must be taken up in a different way, we don't hear as you do. I really imagine that we sense these sounds more than that we actually get them. I feel, for instance, a piece of music, and yet you would not realize that music was being played at all. Then, on the other hand, if I were speaking to you and someone played I should feel the music so differently, it would seem much more pronounced, I am so sensitive to vibrations now . . . shall I explain what I have just been told ? " "Yes, please." "People are controlled certainly ; but it is because they have had the power to send out thought vibrations which are sufficiently attuned to certain vibrations over here, these meet each other and mingle, the earth thoughts draw those of this place back with them to the mind of the artist and it is a mingling of the two that constitutes control. It is because the thoughts are related to each other that this has become possible, perhaps affinity is too strong a word. I suppose really that it is some quality in your psychic body that gives these earth thoughts the necessary vigour to reach up to those on this side that respond to them. It is rather complicated, you see. . . .

" . . . I am certain Scriabin, for instance, was much influenced by the subtle vibrations that we can sense but the ordinary mortal cannot usually sense. He, I think, got in contact with the delicate stream of these waves and that is why his music was difficult to understand. It was not of earth really of course. His music came too much from this side to be satisfactory to the ordinary individual.

Now I told you about the vibrations of thought meeting those coming from earth, and those coming from another sphere and that earth drew down our vibrations. Under certain conditions ours originate, of course, from a certain source, usually a mind, which may never have been on earth. I think I told you that I believe now that when I was on earth I got my best work through from over here. . . . It came in these vibrations of thought but they were from a single mind, the mind of a musician. I suppose you would call him a control, well, he controlled me, if you like, but he was far away, it was simply the flow of his own thoughts that reached me as he made music here."

Feb. 10, 1924.

N.C. : "I had sent out a wish that I should be called, so I was ready. My work here is interesting me very much indeed now. It is difficult to follow and every day I wonder more and more at the strangeness of this adventure. It does not seem so strange when I am at it, but when I swing back towards the earth I realise what an extraordinary existence it is compared to the earth life, because I get back a sense of earth existence that is very pleasant, just like hearing some old song that was a friend long years ago, which one had not heard of for ages, and however poor and cheap the melody, just because of its associations, one loved it."

("What does your work consist of now?")

N.C. : "You would probably laugh at me if I put it into ordinary words, but I will try. I am learning now to make music with the vibrations of thought. Not all thoughts can make sounds, only certain ones, I mean sounds as we hear them in this world. Only certain thoughts which are strong and rather obvious and emotional can produce the harmonies which are so beautiful here. Don't think me silly when I say it is possible to hear thought, that is exactly the case, but then remember that we don't hear as you do. We have a mind which is spread out in a curious way, and this mind can project thoughts as our hands, when we were alive, could strike notes, so our minds can strike them upon the air, but it is necessary also to be in a certain atmosphere, which is far more rarefied than this, then the possibilities of making sound waves, as you would call them, are infinitely greater, do you understand the idea? I said it was mind that gathered in the sound or projected the music. I want to become an interpreter again of sound, which is thought, in a certain rippling kind of motion over here. It is according to the actual speed or sound of the ripple, if you like, that we obtain what I call music. I know my words sound very absurd, they are such makeshift things, they were only intended for people with bodies. They aren't much use for people whose souls are their

bodies. They seem so heavy and it's hard to make them convey the idea of music here.

"Colours are not absent either. I understand their connection better now with sound, they are like twin brothers really, and I wonder why artists and musicians on earth don't mix more together, for you see it is the same art which is simply split away from the main stem. If they each tried more to understand the other's work it would help them with their own and they would get nearer the marvellous secret which we have learnt over here, the mingling of colour and sound. Here it actually occurs. It comes like a curious pattern, colour and note, note and colour, twisting in and out making a wonderful mosaic and giving us a feeling of extraordinary joy. Of course I am not an artist yet over here. I mean I can't make music colour and colour music, it is very complicated and requires faculties of mind tremendously developed, but I hope to be able to acquire this new art and to interpret moods which I vaguely sensed on earth, but could never reach to and gather into my playing. I find, of course, that over here it is necessary to create music as well as to interpret it. I think I shall learn how to stir the vibrations so that they mix and mingle, how to produce a sequence of harmonic colours and sounds. I must learn something of the sense of different hues and their meanings in connection with my playing. It is through our minds we can make music, by starting vibrations that suggest colour or sound to other minds and to our own. It requires infinitely finer perceptions than you could possess while in the body. Music here comes to us in natural waves, we can hear or perhaps I should say, sense, growth. If we draw near the earth we can hear the music of Time." (The word *TIME* was written large and underlined.) ("What do you mean, time?") "Yes, time, your twenty-four hours, my dear. Time is different for the dead, but we may hear the rhythm and beat of your time if we draw near the earth."

Nov. 30, 1924.

"I would like to tell you about a new method. Now how can I put it into words. Can you imagine a scale of colours from the palest primrose to the deepest red. Then can you visualise a number of shades in each of these colours. These are the variations on the theme. I visualise them and then I will that they sound for each colour has its sound. I play on them with what you would call the perception of sight. I do more than that. My power to see can move these colours so that they assume a pattern. The actual movement is not like your movements, but it makes a sound. The more complicated the pattern of colour the more complicated the music. Now when I say my power to visualize can move them, I mean it can send out the force which makes the necessary vibrations.

"I am learning some of the secrets of composition here. We are inspired by the sound of growth and by the sound of death. It is not a mournful thing, on the contrary, it can be very beautiful. The rhythm of a multitude of souls softly breaking free from their bodies. Then there is the movement, if it can be called a movement, when they pass from the rest of darkness to a new conception of light. Many make music out of that, as earthly composers make music out of youth and love. We have here a far greater complication in music than you can imagine. It is light. Of course you can hardly imagine what light means in the scale of colours. Our minds must direct light so that it plays upon our colours as a bow upon violin strings. Only we have so many strings, so many . . . I am afraid I have rather poured out my ideas and you'll find it hard to make out what is now clear to me. Try to imagine a kaleidoscope of colour and light that can be associated with this. Think then of a mind which has power to control not ten fingers, but power to control a thousand currents of thought, all of which may be projected upon the light so that it can change and shape the colours into the strangest harmonies, the most inconceivable shapes and forms. It is of course the knowledge and the power to direct these currents of thought that make what we call music here."

March 26, 1925.

N.C. : "I am very absorbed in my work. It is developing in an interesting way for me." (*Pause.*) "I was just trying to think it out. I am working at music of course, but here it embraces all arts. It is therefore a very stupendous problem." (*Pause.*) "I am wondering if I can make you see what I mean. Do you understand the connection between motion, colour, and light? No, of course you don't. But the speed of thought and the rapidity of its colour changes are all important where harmony is concerned. Now I think I will explain what can only be compared to orchestral music. I have behind me a certain Mind consisting of the experiences of a number of musical people who lived on earth at different times. These Minds were connected with mine by invisible links. I have it now. They are all the little mountain streams that meet after a time in one. They met in me on earth and gave me a certain gift for music. They fed my power. I should have had no talent without them. Lately I have come into closer touch with these. In fact I work among them and we create between us music that is a combination of motion, colour and light. It is orchestral music. We think and then we see the colours which make certain shapes, according to the shape of the thought. Then through certain mental activities of another character we draw to us what you might call rays of light. They are far more complicated than the rays you know. We project them upon our colour scheme and set the

whole in motion. Of course this does not even faintly describe what occurs. It leads to the finest of vibratory forces being let loose and conveys to us music that in its quality and sweetness is immeasurably finer than anything on earth. We have the power, you see, to enjoy at one and the same time the rapture of colour, light and motion, which makes what you call music, but they are all distinct. We obtain refreshment from the joy of light and colour as distinct from sound, and at the same time we take pleasure from the sound. On earth you can only enjoy one thing at a time. Here we enjoy several at a time. It is this particular gift that makes us different from what we were, and yet I am not in myself much changed. It is just that I have come into the inheritance of a kingdom instead of a body. That sounds rather high flown, but it is the only way to give you an idea of the tremendous widening out that takes place. I never was much good at untying knots, I simply get tied up in them when I try to straighten out ideas in words. I was going to say what you probably won't believe, you know there is a vast library, or gallery of images, which can be perceived, images of happenings in the past. You can perceive the world in a year of time in the throes of the Napoleonic wars if you like. The whole of the action is perceived by a mind at once. Out of this can be drawn music and a certain rhythm. The music of the emotion of that year registered in this way in such a way that we can apprehend it and improvise upon the theme. I suppose this sounds very rubbishy. I expect I am expressing myself crudely, but you see the idea, don't you? We are outside your time so we can look behind and use the past emotions of the world when we try to express ourselves in Art. If we were alive our little brains would break down under the strain of gathering into itself the impression of the collective emotion of a country in a year. Of course I have come to a certain stage in my development when it is possible for me to deal with this collective race memory. You must not imagine that it is the same for others. There is a great variety of conditions here."

This communicator had said that she was going to learn something of the origin of earth music. But it was not until 1938 that she wrote on that theme. We hope to incorporate this in another article.

[In *Jordan Past*, reviewed in our pages, one of the communicators, a musician, expresses views very similar to the above.] ED.

A CASE OF AN OBSESSIONAL TYPE

BY DR. GERARD ODENCRANTS

(Liaison Officer of I.I.P.I. in Sweden)

Some years ago I was consulted by a young woman of twenty-five years of age. She was suffering from severe pains in the stomach, and had, because of these, undergone an operation. One physician declared her insane and wished to have her interned. Treatment by psycho-analysis gave relief. She remained at work during this, filling a position which demanded a good deal of intelligence and accuracy.

The analysis revealed a rather strong sadism (important in the sequel) as well as a marked opposition towards her parents; she also related certain clairvoyant experiences which, however, had no relation to the problems then in question.

After a lapse of some time the patient moved from home and took a room in the northern region of Stockholm in order to gain more independence. She then began to experience diverse supernormal phenomena, such as sounds of dripping water, footsteps, and the seeing of apparitions; amongst the latter was a fair-haired young man of sickly appearance, solid but luminous. Other phenomena followed; on several occasions the patient was impeded when walking in the street by a pulling at her coat. Previous to this she had sometimes noticed coming towards her a young man who would suddenly vanish, he had dark curly hair, tumbled over a perspiring forehead, a dark complexion, and bore a look of extreme unhappiness and suffering: at his approach the patient felt a pressure over her chest. All this distressed her so much that she longed to be relieved. As the help which she intended to seek did not seem quite adequate, I arranged a circle with an elderly lady experienced in these matters. In addition to my wife and myself some other interested persons were present—physicians, lawyers, and one clergyman. The séances were held once a week and were arranged as is usual according to the spiritualistic rules, this being the surest method and indeed the only possible one. The following account relates exactly what occurred at these séances.

At the very first sitting the patient fell into a trance, the head was thrown backwards, and she masticated spasmodically. We interpreted this as 'death bed conditions,' and asked for the name. "Anders," was given, and in reply to a question as to age, "18 years." Nothing more was received at this sitting.

The next séance was more successful. Instructions, information and suggestions for health made things easier. We made, then and later, contacts with "Anders," and also with several other chance personalities, some of whom were known to the patient. All of these believed themselves still living, although they had all passed over. On realising their state they left and did not return. From "Anders" we drew the information that he had lived in the same neighbourhood as the patient, that his father had tormented him; he sometimes saw his father now and wished to flee from him. (The father was dead.) "Anders" wanted to play the violin, and did so, on an imagined instrument, with normal technique, although the patient was left-handed. He seemed to have died of pneumonia. After a couple of months he left, but before going, he spoke of a young man with 'green' hands. We presently got into contact with this young man who was shy and apprehensive and also suffering, though he denied this. He was ashamed of his green hands which he had got by rowing a freshly painted boat. Gradually he became more at ease with us and after some weeks was willing to answer our questions on our promising not to inform the police (the boat being stolen goods). "Dead he was not indeed, what a silly idea!" One day he said something foolish, and I remarked, "You've caught that on your hind foot" (i.e. misunderstood that). "And what do you know about my foot?" said he, suspiciously. He explained later on with some embarrassment that he had a club foot. His brother Oscar, was afflicted in the same way.

In the course of several sittings, frequently most dramatic, the whole story was revealed. On one occasion he felt himself to be lying wedged between logs under the surface of a waterfall and was very fearful. On our pointing out that if that was the case he could hardly be in a position to speak to us, he replied that we probably were there too. I then moistened his forehead and when he admitted feeling the moisture, I argued that

in that case it was impossible that he could be under water. This made quite an impression upon him.

At a later séance he still felt himself to be lying under water ; he noticed how the bottom was mirrored in the surface (an interesting detail) and how the water bubbled around the logs. Simultaneously he seemed to be standing on a promontory looking at an indistinct body lying at the bottom of the river. We helped him to concentrate his eyes on the promontory and he learned he could raise himself in the air. He told us his name, Erik Karlsson, born 1-10-'84, and gave the present time as a year or so after 1900 in the month of May. He also gave the name of the waterfall. He said he saw a bright light shining over the waterfall and a tall commanding figure. "An angel?" "No." "A guide?" "Yes, that is it." At a later séance he thanked us and begged our pardon in the most touching manner for having used profane language and for having been rude. He now felt that he must follow the guide and that all was well. The guide was described as tall and surrounded by light. He had flowing garments which were luminous, although with dark shadows in the folds. Erik shivered as with cold, thanked us again, and disappeared for ever, after having been treated for five months.

Of all this the patient knew nothing with the exception of the name of the falls which were in the region where she was born. Her father, however, related to us how in the month of May, 1904 (three months before the birth of our patient), two young brothers, Erik and Oscar Karlsson, both of whom had a club foot (their cradle having been struck by lightning), stole a freshly painted green boat from him, but they were caught in the rapids and disappeared. The boat was found, and also, after a month, the body of one of the brothers, recognizable by the green-stained hands. It was generally believed that the other brother had fled to America. During the following months the mother of our patient had often heard screams as from a drowning man from the direction of the falls. The patient's father did not believe that either he or his wife had ever told the patient anything of this story and immediately after her birth the family had left these parts.

Six weeks before Erik left us a new individuality appeared. This was a drowsy lady, but quick-witted, refractory, and

cynical in the extreme. The patient had been well acquainted with her, the lady having been a close friend of her brother. She had attempted suicide by taking an overdose of veronal but had died later, as the patient thought, of a natural complaint. (Not until a couple of years later did the patient know that this friend had committed suicide by taking a 100 gr. dose of a certain bromide.) It was extremely difficult to get along with this lady, to make her listen to reason. She persisted in demanding opiates, was insolent towards the physician who did not prescribe to her liking, and thought we were poking fun at her when we told her she had been dead for three years past. Her loose speech was very unlike the patient's sedate behaviour. Mrs. K. (as we can call this personality) told us that she dwelt in a deep twilight. After nearly every séance, it seemed to her to become lighter, and from barren, miry ground she came to grassy pastures. At one séance she was on miry ground and saw wells furnished with covers. Later on she came to a river : on a small island in the river stood a church, with a Bible, which looked at her ! She found this unpleasant.

As a striking contrast to Mrs. K. another individual came at this time, an old widow, Alma Andersson, who realized that she was dead and was content. She was happy on seeing the church and went there to rest. She mentioned seeing a young woman who looked unpleasant, and who seemed discontented. At the same séance Mrs. K. spoke disdainfully of an old woman who went into the church.

It also happened that Mrs. K. appeared in another circle composed of relatives and friends of the patient, although the circles had no intercourse, excepting through myself, and I was particularly careful not to give any intimation of the proceedings at our circle. Both circles felt the same development in Mrs. K.'s education as time went on.

Mrs. K.'s influence on the patient was obvious. For no reason whatever the latter began to demand opiates and hoarded all she could lay hands upon for the purpose of eventually committing suicide. This continued till Mrs. K. had calmed down. This phenomenon opens wide vistas and gives grave matter for thought. The first symptom of betterment was when Mrs. K. asked us to pray for her, this was the one thing which influenced her for the better. No persuasion, however logical,

had any lasting effect. The one thing which touched her was the thought of her son, two years old when she died ; she was at the time expecting a second child. She did not seem to know that her husband had remarried, although the patient knew of this. Sometimes Mrs. K. was troubled with a sore eye ; when she took control the patient would rub her eye and also felt some pain in it between séances. When Mrs. K. did not answer our questions we threatened to send her away and this generally had the effect of making her more gentle and human.

On our approaching the patient's face within two inches—which she could not see as her eyes were closed—each controlling entity disappeared as through a discharge. Passes (without touching her) gave the same effect, though she was seemingly asleep. Muscular tension showed the beginning of control.

Before Mrs. K., through the joint efforts of the circle, was released, she sometimes spoke with interest and not without coquetry, of a handsome man whom she occasionally saw. At the very beginning of the next sitting the patient to all appearance had an epileptic fit. She had as a child suffered from similar attacks although the diagnosis was not quite clear. The patient subsequently related having seen clairvoyantly off and on during the last six months a handsome man of a Mephistophelian type. He had a peculiar, frozen, cynical grin (*risus sardonicus*, which is found in cases of tetanus and other spasmodic affections caused by poison or disease). Mrs. K. sometimes saw him as a diseased person or as a dark disturbing element.

Mrs. K. herself gradually developed to a higher spiritual level, aided by our prayers and by seeing a small child which possibly might have been that which she was expecting when she passed over ; also a striped cat which sought refuge with her. (Strangely enough the patient's cat at home sometimes seemed to play about at this period with a phantom cat which was seen clairvoyantly on several occasions and which was also heard to mew). So it was reported to us.

As Mrs. K. gradually receded into the background, the patient was entirely dominated by this new individuality, who called himself Richard. Her health at this time being impaired by an intestinal disturbance, she became more susceptible to influence, and, as Drs. Titus Bull, Blumhardt, and many others

have experienced, the struggle became harder, as the decisive battle drew near.

The patient often clairvoyantly described personalities, which we identified easily.

Another clairvoyant lady joined the circle and was frequently able to "see" independently—although in conformity with the patient—what was happening. A fact of particular interest is, that this lady, on observing the aura, knew who was in control of the patient, before this became evident by other means. The shapes, textures, and colours, alternated distinctly, and on some occasions thought-pictures were seen—thus, a crown appeared in the aura of a casual 'control,' who declared herself to be an exalted personage (of paranoic type).

This Richard suffered from severe headaches : by degrees he became willing to speak, his one interest was malice and vindictiveness against the patient's father, on account of a fancied wrong. He had passed over when the patient was about one year old (approximately the same time as the onset of her epileptic attacks, as far as could be ascertained). Richard dwelt amongst gloomy humid crags and a murky river (resembling a picture in *Spirit Intercourse*, which the patient had never seen). His only pleasure was in hatefulness. That he was in control, immediately became evident, when, on a luminous cross being approached within 8 inches of the patient's face, she cowered as from a white-hot iron. An old seal-ring belonging to a good and pious man had the same effect. One night, Richard induced the patient to prick her arm with an infected pin, she had to have the arm in a bandage—and this bandage Richard nightly influenced her to remove, until finally the cross was put in the bandage, then it was allowed to remain unmolested.

The patient would also secretly collect knives and needles, with the object of letting Richard use them during the night, when he could influence her more strongly. Under hypnosis she confessed to this and delivered up the needles and knives ; particularly after the giving up of one knife, secured for a special purpose, she seemed to get relief. During this same time, Richard came through, at the (for the patient) very necessary evening hypnosis. The only way of getting a good contact with

him was through kindness and prayer. At last, he weakened, and his head—as clairvoyantly seen by the patient—became more and more diffuse, though his garments still were black. When, finally, his head had vanished, the patient became free from his influence. This was a great relief for her surroundings, as it had become necessary every night during the past month, to induce the patient, still refractory and unfree, to repeat a fervent evening prayer. Even if she would not do this when in a waking state, it still was possible under hypnosis, not by command, but through persuasion and dictation. This daunted his powers. A lamp, placed in that part of the room where he habitually stood, afforded some protection. His arrival was marked by a chill in that part of the room, and he was seen clairvoyantly by others. At times, raps were also heard. On two occasions a bang was heard on a piece of furniture and a chilly draught was perceptible to all and subsequently, the patient was violently controlled. The patient also did automatic writing. Her guide's handwriting was quite unlike her own. On some occasions Richard broke in, and scribbled malicious outpourings, with a very violent handwriting. The guide called him "the brain-diseased" and foretold six weeks beforehand the date of his release. On that same day the patient went to work, free from all these troubles and symptoms. Suicidal tendencies did indeed turn up later though now of a banal and feeble type, such as may be experienced by anyone. Some troubles still remained, but these were of another type, mental struggle, and physical ill-health. The patient had now quite a different adjustment to her surroundings, easier and more friendly.

The mediumistic phenomena diminished for a time and took on other aspects.

We were most particular not to influence the patient in any way, nor did we relate what had occurred during the séances, and the patient herself had no memory whatever of what had happened, neither did she have much interest in, or understanding of, such phenomena. At times, she had dreams in connection with the séances. Taken altogether the séances had a beneficial effect on her, she slept well during the nights following and felt better on the following days.

After each séance, she slept for half an hour, and then it was

difficult to rouse her. But after this interval it was easy—by making clearing passes.

The patient has given me permission to publish this case, and although for reasons of discretion it cannot be given in full detail, I still consider it to be of enough value to interest a wider circle.

To those who have not experienced similar phenomena, all this may seem superstitious, or fantastic, but I have related plain facts.

In cases where no treatments with medicine, etc., give relief, and where neither hypnosis nor psycho-analysis have any effect, it is indeed well that we may have recourse to other methods which may help those in need.

And whatever one's attitude to the problems may be, the spiritualistic method is the only one possible in this field of work, as being the one way in which it is possible to get into contact with the phenomena.

The patient, however, must be instructed beforehand as to the method, in order that the inner contact with the foreign personality may be loosened.

By experiencing such releases one is led to consider the many cases of obscure obsessions and other nervous disturbances amongst us to-day. Are they due to foreign individualities and may they be definitely eliminated by treating them as such? Ultimately, all depends on the patient's own willingness to be free, as is clearly evident from this case (and perhaps even more so from another case before me). And thus, the responsibility of our own destinies lies within ourselves.

Many readers will ask if these were separate entities or persons originating in the sub-conscious mind of the patient? But the important thing for the moment is, that we, by following the phenomena as they appear and using the spiritualistic method, secured healing for this patient when other means had failed.

[Dr. Odencrants is a medical man who works a great deal with psycho-analytical methods and Hypnosis and also specialises in Neurology and Psychiatry. During his practice he has had cases which have shown phenomena of an unusual kind, the study of which revealed that they could only be ascribed to supernormal causes. This led his wife and himself to contact with Spiritualism. At the Parapsychological Congress held in Oslo in 1935 he read a paper on his experiences with patients. Dr. Odencrants is therefore both a theoretical and a practical student and follows all the literature available. In Sweden there is little scientific interest in the matter.—Ed.]

FLASHLIGHTS ON CLAIRVOYANCE

BY KARLO MARCHESI, M.D.

(I.I.P.I. Liaison Officer in Jugoslavia)

One of my best friends, an M.D., had lately some personal experiences of clairvoyance, remarkable in the sense that these seem to allow some insight into the process.

This is not the place to speak at length about the circumstances in which he gained his first experience in Psychics. I will only here report three peculiar instances which happened recently.

The first instance of clairvoyance of which I will write occurred in his consulting room. He spoke with one of his patients and at once, why he did not know, declared that he would describe the patient's wife, though he and the patient both knew that he had no normal possibility of knowing her or hearing about her. Such "outbursts" often happen, as all interested in Psychics know very well. The unusual thing in this instance was that my friend was at the same moment able to observe what was taking place and to gain some insight into the process of the development of the clairvoyance; that he was able to differentiate separate degrees of this development and at the same time to watch it as a third person, and to control himself as to the state of his full consciousness during the time when he clairvoyantly "saw" the wife of the patient. It must be pointed out that these observations are the more remarkable as, granting the correctness of the observation, we have to deal here with the fact that a person was able to look at three different mental processes at one and the same time and be conscious of them all.

My friend was able to give to his patient eight different statements as to his wife, which he acknowledged as quite correct. He made only one objection as to the description of the colour of her hair. To his amusement he had afterwards to acknowledge that my friend, who "saw" the colour of the hair clairvoyantly, was right. It is an interesting psychological fact that other people often know some peculiarities of our relatives better than we who live with them.

My friend describes the separate phases of the development

of his "seeing": (he did not "see" the whole person at once, but single parts).

1. The phase of "blankness," of the "emptiness" of the brain, as if the skull had at once become empty. This "emptiness" was connected with a feeling of pressure.

2. The phase of the "invasion" of the clairvoyantly "seen" object. In this phase there "invades," "rushes in" from somewhere, a certain "feeling" of the form or of the outline of the object. This "feeling" of a form or shape is very like the state of having some "vague idea" of a thing nearly forgotten. It seems that it is very like the "idea" of a thing about which someone speaks casually. The only difference between this "idea" and a common notion, seems to be that this "idea" develops later into a third phase.

3. The transformation of the "idea." The transformation of this "idea," which has some resemblance to the pure outlines of an object, can be compared with the development of a film when from the uniform plate the negative appears, with this difference, that this development seems to *happen in space*, that it *protrudes into space*. My friend had the strongest impression of the three-dimensionality of the outline. With the development of this outline to a three-dimensional appearance it became coloured, the actual colour corresponding to the real colour of the object perceived clairvoyantly.

The doctor experienced these three phases of development in each single instance of clairvoyance. From his rough calculation of time, the interval between each phase of the development was about $1/50$ of a second. The interval between each finished and spoken clairvoyance was also very short. The whole description lasted for some 30 seconds.

As to the question of full consciousness during the whole time of clairvoyance my friend assures me that he was fully conscious at every phase described above. At the same time he had, as he states, an experience never remarked before in previous experiences, that he was able to look on as an interested researcher might do, and was so well able to control himself as to full consciousness that during the whole time he fixed the eyes of his patient and controlled this fixation mentally. Realising that this was quite an uncommon experience he wrote it down immediately after the patient had gone.

Granting that the observations of my friend are correct (and I have no reason to doubt his sincerity as well as his ability to observe accurately) we are dealing here with a very uncommon experience. Analysing his statements I must express my opinion that he was during these experiences not in a normal state. If we grant that he was able to observe the above-mentioned states, we must at the same time point to his own statement that he, in the first phase of the clairvoyance, experienced a pressure-like feeling in his skull. This feeling has been often described by mediums as the beginning of a changed state of consciousness, when they are about to become semi- or fully entranced. With this statement his assertion that he had the feeling as if his brain had become "empty" is in full accordance. Now, if he, as asserted, was conscious the whole time and proved this by fixing the eyes of his patient, *knowing* at the same time what he was doing, I must, in spite of his assertion, express the opinion that he underwent a change. It was possibly a state of higher attention, because in a normal state he was not able to observe two different conscious processes at the same moment. It is possible that in this case the experienced "pressure" and the "emptiness" in the brain led to a greater activity of the psycho-physiological processes. It seems that Swedenborg had similar experiences, as he also asserts that he sometimes experienced clairvoyance in a full conscious state, during a dinner, etc.

The assertion that his state was changed is also supported by his statement that he fixed the eyes of his patient, this fixation of a point being also the usual behaviour of mediums during clairvoyance in an apparently full conscious state. The statement of the changed state during his clairvoyance is also supported by the fact that he was able to get an insight into different phases of the development of the clairvoyance. It is hardly possible that he would be able to get this in a quite normal state. Dealing with the fact of the "pressure" and "emptiness" in the brain it is very difficult to say which factors cause these feelings. It would be easy to explain them by a change of blood pressure in the organism of the clairvoyant, but such an explanation is evidently insufficient or false. We know that the brain is extremely easily affected by a slight change of blood pressure and a strong feeling of emptiness in the brain would certainly lead to fainting-fits, which my friend did

not experience. On the contrary, he seemed to be in a state of higher attention.

That the statement about the separate phases of the clairvoyance are possibly correct can be illustrated by another instance with the same gentleman, very similar to the account of the development of clairvoyance by Dr. Bender of the University of Frankfurt am Main.*

The sister-in-law of my friend mentioned to him one evening that the wife of her former vine-grower had been to her to ask for some advice. She was not able to give it at that moment and told her that she would communicate with her later, but unfortunately forgot to ask her the address, knowing only the name of the street where she lived. My friend proposed to get it in a psychic way. He made this proposition more as a joke than in earnest, but his sister-in-law accepted it, and he began to "feel-in," by holding her hands and trying to concentrate on the wife of the vine-grower. In the first attempt he got the numbers 5, 7, 3. The next evening he got the number 37. On the third evening he "felt that there were the numbers 3 and 7, and repeated several times like a verse: "Three times seven, twenty one." Two days afterwards the wife of the vine-grower came. Asked the number of the house where she lived she answered—21.

In this case we have a similar development of the process with the difference that my friend was not able to observe the inner process but the result of the separate phases of development. These results, corresponding to the separate mental phases of the development of a clairvoyant act are, as mentioned above, very similar to the sketches of the separate phases of the development of clairvoyance as presented in the above-mentioned tests. This clairvoyance has also a certain resemblance to the description given by Dr. C. Hilton Rice about the development of clairvoyance in ESP tests with his secretary Miss T.†

The difference between these tests and the clairvoyance experienced by my friend seems to be that the latter did not undertake any preparation for "feeling-in" and did not enter into a "passive state." In the above-mentioned tests the

* Dr. Bender, *Zum Problem der ausser sinnlichen Wahrnehmung*. Leipzig, 1936. Ambrosius Barth, Verlag.

† *The Journal of Parapsychology* Vol. 1, No. 4, 1937. Duke University Press, Durham, N.C.

persons tested were directly asked to try to work "slowly with closed eyes to discover, if possible, how the thought of the symbol got into consciousness."* Similar attempts were made also in the tests made by Dr. Bender, whereas my friend made his attempts more as an improvisation than a serious test and it is very possible that just this improvisation greatly helped the final success.

It is also of interest that my friend "felt" more than "knew" these numbers which constituted the number 21. His statement, "I felt that there were the numbers 3 and 7," is of interest, as he was, on the second evening of the attempt, not sure which of the two numbers, 37 or 73, was right, and decided more with his calculating decision than with a "feeling" that the number 37 must be correct. Therefore he made the third attempt, and we see now the real clairvoyance, so to say, at work. It is the repetition of the numbers 3 and 7 "like a verse," this more unconscious than conscious, "picking up" from "somewhere," which brought the final success. He "saw" unconsciously the previous day the numbers 3 and 7, but made the mistake of influencing this "seeing" by a calculation. The product could not be other than a false "guessing." This experiment is also of interest in as much as I have not read or heard of such a prolonged "ripening" of clairvoyance.

The third instance of clairvoyance experienced by my friend happened during a séance for psychometry held with another gentleman. This gentleman was on this occasion wrongly describing in his psychometry a gentleman instead of the lady whose bag he held in his hands. My friend became—as he afterwards told us—conscious of this from the beginning, that the given description was not correct, but waited with his percipience to the end of the given psychometry. He then described a lady, and said that he "saw" her standing between my wife and a lady who was present at the séance and who had given the above-mentioned bag to the medium. She acknowledged that the description given by my friend was absolutely correct, adding that the bag did not belong to the lady, "seen" by my friend, but to her daughter.

* *The Work of Dr. H. C. Rice in Extra Sensory Perception*, by J. G. Pratt.

The statements of my friend concerning this clairvoyance are :

1. He saw the lady standing for a long time between my wife and the sitter.
2. He saw her in full colours.
3. He had the impression as if she were illuminated by a stage reflector.
4. He had the strong impression of seeing her as alive as other persons present.
5. He had the impression of seeing her in the same space as other persons.
6. He was able to give himself proof of his full consciousness during the whole time.

His other statements that he did not see her as a mental picture or as a dream-like imagination are only negative assertions of the statements mentioned above, but he described her as if standing before a grey wall which had a certain depth.

Dealing with these statements we see that he experienced a clairvoyance which can be acknowledged as a full objectivation of the "seen" in space. That this is so is proved by his statement that he "saw" the lady as if she were illuminated with a stage reflector. From the position in the room from which my friend "saw" the lady, the light of the shaded 25 Watt electric bulb (a small source of light for a room which is 6 x 5 m. large) would give the impression of a reflector. This impression was increased, (1) by the sheet of white paper, put on the table for notices, which reflected the light and added to the impression of a reflector-like light ; (2) that my wife and the lady mentioned, who was sitting on the other side of the table, were clothed in dark clothes, creating in this way a dark foreground which increased the reflector-like effect of the light of the shaded electric bulb. The small source of light created also the effect as if the "seen" lady stood before a grey wall as the semi-darkness of the room permitted such an impression. When my friend projected his mental picture, got from the psychic source, in space, he observed *at the same time* the objectively real circumstances, mentioned above, and amalgamated both processes in one, with the final effect that he had a strong impression of the *equal reality* of both. We must not forget

that both processes had *for him* the same reality. Had my friend had his eyes closed he would have only "seen" the lady before him, in space, as an objectivation of his clairvoyance, but he would not have had the impression that she was illuminated with a stage reflector. He would also not have seen other persons and the impression that this objectivation was *as real as any other person* whom he saw before him would not have been experienced. As he was fully conscious during the whole time, as he proved in many ways, looking on other persons present, listening to the declarations of the psychometrist and so on, he knew that he "saw" clairvoyantly but could not do otherwise than place the "seen" lady in space, in the *same space* in which he saw other persons present, and acknowledge her the same reality as he gave to the persons whom he saw normally, as he *mentally* amalgamated both processes. Just this amalgamation of a clairvoyant image projected in space, with the normal perception of an outer event, of an outer present object, is of importance, as we are forced at once to the conclusion that a psycho-physiological process with its primary source on the "psychic side" had *under certain conditions the same final effect* for the medium as a psycho-physiological process with its primary source on the "physical side." It shows evidently that both processes must for the observer, the medium, have the same value with regard to the final effect, the reality of the observed object. Are mediums only able to have such projections of their notions, received primarily in a psychic way, or are all of us—potentially—able to perceive clairvoyantly or experience other psychic phenomena? On the other hand we must, having such experiences before us, ask *what is reality?* so much the more as to-day not only philosophers but also many physicists and some biologists are of the opinion that Reality is not material but mental.

I will only add that from this standpoint there does not exist any difficulty in explaining the "seeing" of persons "beyond the veil" if we accept the scientific evidences for Survival given by Lodge, Bozzano and others as satisfying.

With regard to the theory that clairvoyance is an hallucination as it does not correspond to any real object present, such a theory cannot face the facts. In the medical sense of the word hallucination is the state of a person who apparently

experiences the perception of outer objects or outer irritations, which do not exist objectively but are subjectively produced by the hallucinated person. In this sense it would seem that clairvoyants are really hallucinated. This is a fallacy. Does the clairvoyant really suffer from hallucinations? No, as he "sees" something which corresponds to a real objective fact. A hallucinated person also "sees" something, but the "seen" object *does not* correspond to an outer reality. Secondly, hallucinations happen under certain influences which can be either psycho-physiological (auto- or induced-suggestion, hypnosis) or external (poisons, toxins). In the first case it is very easy to discover the change of the whole personality of the hallucinated person either by pure observation or by analytical methods. With these methods it is also possible to realise that the object of the hallucination was known *in advance* to the person experiencing it and to discern the single parts of which the hallucination is composed. In every case the person hallucinated knew, *before the hallucination happened*, the parts or the whole object of the hallucination.

In the case of clairvoyance we see that the facts are quite contrary to the described ones. We know that in evidential clairvoyance it is always necessary to the evidence that the clairvoyant *did not know anything* about the clairvoyantly "seen" object till the moment of the clairvoyance. It must also be mentioned as a very important difference between the hallucinated person and a clairvoyant that a changed psycho-physiological state, which some mediums experience during the clairvoyant experience (semi- or full-trance), has *no influence* on the object "seen" clairvoyantly and this is *quite contrary* to the effect of auto- or induced-suggestion, to the effect of hypnosis, to the effect of poisons and toxins.

Why should a person hallucinate when fully conscious? why should a clairvoyant, evidently healthy, who is at the given moment not subject to an influence of certain poisons, who is not in a state of auto- or induced-suggestion, who is not in an hypnotic state, be hallucinated? The person "seeing" clairvoyantly experiences and realises something which corresponds to a reality and not to a notion, composed arbitrarily, or to notions known by him in advance and influenced by poisons in a pathological way.

It sometimes happens that persons who are not mediums experience clairvoyance of other persons, objects and outer events quite unexpectedly. This happened once to Richet,* and I think that he was very much influenced by this when expressing his opinion that instances of clairvoyance are "hallucinations veridiques." Such clairvoyance can happen with and without a "psychic contact" with persons, known to the clairvoyant or with any known contact with events or objects. One of my friends, also an M.D., assured me that he once, only once in his life, experienced such clairvoyance, "seeing" a friend passing on the other side of the street. He was very astonished to meet him in the body some minutes afterwards, in a different place altogether. This case would be a very good counterpart to the clairvoyance experienced by Richet. In both cases we can see that there existed a "psychic contact" between the clairvoyant and the person "seen." In the case of my friend he acknowledged that he thought of his friend some minutes before the clairvoyance. In the Richet case we read that his friend came that morning to Paris from Lyons and that he had the intention to pay a visit to Richet, and paid it in reality in a very short time after the clairvoyance happened. These facts are of the greatest importance. The explanation of such clairvoyance is, I think, not difficult. It is the objectivation in space of a mental picture, got primarily in a purely psychic way. *Why* this objectivation happens in one case and not in another, or, why clairvoyance happens in one case and not in another is, I think, a futile question.

In conclusion I will repeat that clairvoyance is a psycho-physiological process in regard to the object which the clairvoyant perceived primarily in a purely psychic way. It is a biological fact as it belongs to a living creature, to Man, and I have come to the conclusion that clairvoyance is not a hallucination but a psycho-physiological process, a notion or a mental picture of a real object, different from the common notion or mental picture only in this that the observer got it primarily in a psychic way.

[The Editor regrets that in view of limitations of space she has had to reduce considerably Dr. Marchesi's interesting article.]

* Richet : *Experimentelle Studien auf dem Gebiete der Gedankenübertragung und des sogen. Hellsehens*, übertragen von dr. Fr. Schrenck-Notzing.

THE STORY OF A 'DISTURBED' HOUSE

BY MRS. HEWAT MCKENZIE

In Sir Ernest Bennett's new book, *Apparitions and Haunted Houses*, reviewed elsewhere in this issue, he mentions the large correspondence received in response to his invitation, when Broadcasting, to bring to his notice cases of psychic disturbances or hauntings of recent times. I am convinced, from the stories which reach all psychic societies from time to time, that present-day cases are far more numerous than are usually suspected, but that only in a very few cases is investigation desired or invited. The publicity involved is unwelcome, although the sufferers as a rule have nothing with which to blame themselves. As a rule families move away from such premises and the house may remain empty, having won a permanently bad reputation. When it is a family house the ghosts may be quiet and friendly and be accepted by the owners : it is in some such cases that the best observations have been possible, made often over a long period.

When definite help is requested from any psychic group it is as a rule very gladly given when possible, for it is only such students who can realise the strain, both physically and psychologically, of unplaced or wrong psychic forces, on the sensitive inhabitants of a household.

Three months ago a request reached the Institute for Psychic Investigation for assistance in clearing a disturbed condition in a house in the South of England. As the house was used as a training centre for young people no publicity could be allowed. The persons in charge, who approached the I.I.P.I., were educated and responsible, and made this appeal after a refusal of a request for help by exorcism made to two clerical groups who professed inability, or unwillingness, to help. The disturbance complained of centred chiefly round two rooms used for study in the building. These were disliked by all who used them, although outwardly very pleasant. A feeling of restlessness and sadness was noted : footsteps had been heard near by and noises were reported by occupants of a bedroom below, during the night, though the rooms were unoccupied. An unpleasant atmosphere had also been noticed at times on the stairs

approaching the rooms, and there were one or two testimonies to an appearance of an evil nature, which one called an 'elemental.' None of the students in the house knew of these tales and yet there seemed illness and strain and dissension, more than normal, among the staff, which made some of the heads wonder if a baleful psychic influence was about.

Mrs. Bertha Harris, the well-known Northern medium who works for the I.I.P.I. when in London, was due in the South, and willingly consented to visit the house. I agreed to accompany her and to act as recorder. I had seen the correspondence in the case, but Mrs. Harris was only told that we were going to a house where disturbances were reported and the name of the station where we were to be met. On the railway journey I gave her one of the letters to psychometrize. She did not look at it but gave me several pieces of information of a detailed nature regarding the house which I was able to verify as correct when I got there. We received a hearty welcome and were received as visitors interested in the work carried on; only three of the staff knew the real purpose of our visit and we took part in the general routine as far as possible. I had asked our hosts not to discuss the happenings with Mrs. Harris but to allow her to receive her own impressions free of suggestions. I was with her practically all the time we were examining the case and noted what was said in her presence.

After tea, and within half an hour of our arrival, we began a tour of the house and grounds and outbuildings and were accompanied on this by two of the workers whom I will call A. and B. A. is somewhat sensitive and had had some experiences in the house, dating from some years earlier. She had had a fairly long association with the place though not always resident there. It was on her initiative that the inquiry was undertaken. I judged her well-balanced and she was engaged in work of a very responsible nature; she knew very little of psychic matters at first hand but was open-minded. B. had not been connected with the house for more than a few months, but she had a good deal of psychic knowledge, considered herself mediumistic, and was deeply interested in anything psychically disturbing, and claimed to have investigated various tragic happenings and their psychic repercussions. She claimed too that though she had not seen, she had been

in touch with the so-called 'elemental' in the house, and could control its movements. Needless to say I listened to these statements with reserve and felt that B. was one of those persons who have loose psychic force available, which, if not controlled, might do much harm amongst ignorant people.

The house, a very large one standing in extensive grounds, dates from the thirteenth century, but very little seems to be known as to its history before modern times. It has been modernized considerably for its present purpose and by the previous owner. As soon as we started on our tour, beginning with the cellars, Mrs. Harris' psychic faculty seemed to come into action, while she remained normal. Atmospheres of varying density were sensed and a smell of fire was frequently registered. On going into the hall she declared that the house had been used for a very long period for religious purposes, scholastic chiefly: that it had been linked with a much more important foundation a few miles away. (This might well be, but no verification can be obtained.) In the large and beautiful drawing-room Mrs. Harris began to give descriptions of recent occupiers who had used this room. One, who was said to have passed on two years ago, was so clear and detailed, with the conditions of passing and name, as to be recognized at once by A. as a former fellow-worker in the building. This spirit seemed to be interested in our investigation and promised help. (A. said that she had tried to interest her in the matter of investigation before her passing but she would not listen.) Turning to B. Mrs. Harris gave another very clear description of a man, giving the surname and the conditions of passing through an accident. This was at once recognized by B. This spirit also professed to know what was going on and promised help. The medium regarded these contacts as reassuring, that two friends of those interested should so quickly present themselves in this friendly way. Next she saw a spirit of a different age, a man in a brown robe who did not seem very happy. B. broke in here in rather an excited way, claiming that she knew who this was, and Mrs. Harris said no more. (This incident confirmed our impression that B's. knowledge was not very profound or she would not have interrupted another sensitive in this way.) We left the house and walked through the grounds visiting stables and other buildings con-

verted to new uses and again the medium registered atmospheres, often confirmed by A. and B. These seemed to deepen with the age of the buildings though often, till we were told by A., we did not realize whether we were on old or modern foundations.

After dinner, as the house seemed fairly empty at that hour, we went the round of the upstairs rooms which communicated with each other by many passages. In one, Mrs. Harris sensed that it had been the nursery of the son of the donor of the house for its present purpose, and that now he appeared to her as a young man and spoke to her of his childhood in this house. He told her he had been killed recently in another country, a fact verified by B. at once. He noted recent changes made near his room : these A. confirmed had been made. (This room seemed an ordinary bedroom as all the others on this floor.) We entered a room used as a Library, and here the medium experienced a very unhappy condition though she did not describe any person. It seemed to hold memories of someone confined there who had been sick and despondent and who longed to escape ; the medium was drawn to a direction which coincided with that which would lead direct to the coast. A strong smell of fire was registered in this room. We then proceeded to the two rooms said to be ' disturbed ' and realized that the library which we had just left was directly under these. In one of the affected rooms Mrs. H. had again the same great sense of unhappiness and said these rooms had been reserved for the sick who might have been left neglected and hungry, they had also been used at times for penance and punishment. She had here a great sense of hunger upon her, this recurred again and again during the following hours and days, even when she had left the house. She did not however sense anything ' evil ' though the atmosphere was very heavy. These rooms are probably the oldest remaining in the building, and the very stones may retain records of old unhappiness which a sensitive can register.

This concluded our tour of the whole house and finding that all the residents seemed now to have retired for the night, Mrs. Harris, A. and myself, met in the medium's bedroom for a sitting, to gather together the impressions received. The room in which we met was directly under the disturbed rooms

and previous occupants had reported noises from the unoccupied rooms above. Mrs. Harris allowed her regular 'control,' Angelos, to entrance her. He reviewed what had been sensed by his medium normally, saying he had been with us on the tour of the house ; he spoke of the two friends who had promised assistance and assured us that he felt confident help could be given to any undesirable condition. Many unhappy things, he said, must have happened in such a house during its long history, and it was not surprising if shadows lingered in certain parts and were occasionally noticed by sensitive people in the house, but he repudiated the idea of anything evil which could affect the health or spirits of the residents. If ever there had been anything of the sort it had gone, and the good and constructive work now being done in the building had driven out many of the old conditions and would continue to do so. He said there was one condition which seemed still to draw a personality, whose thoughts held him to the house, and he would allow him to manifest. This spirit had already tried to show himself to the medium earlier in the drawing-room when she had been interrupted. Angelos withdrew, and one 'controlled' who called himself Francis. He said he had held some authority in the house, became sick, was superseded and forgotten. This so preyed on his mind that his reason was affected. When he passed over he still found himself in the house which had the love of his heart and he wished to remain there and finish his lifework. How does one deal with such a statement ? There was no possibility of any corroboration. Was this Francis really still haunting this house, kept there by his unhappy dissatisfied thoughts, or, was this a dramatic presentation by the guide of a condition of general depression which he would like to clear by getting our attention focussed upon it in this way ? As if anticipating some such criticism Angelos had previously said, "I have shown you that I can see your own friends about and you have recognized them ; this is evidence to you that I am also seeing in the same way this unhappy person whom you cannot recognize." I decided to take Francis at face value, and pointed out to him that he was among friends ready to help him in his unhappiness. That his work here was done and the house being used for good work by people who also loved the

place. If he would see that now the old ties could be broken, he would be shown other fields of service. The great name he bore should link him with many who could help him and with the Master whom he had served in this house ; he must go in peace. He uttered a prayer for guidance and withdrew. Angelos said this interview would help him to deal with Francis further and that he would be looked after. I discussed with the guide the meaning of the various noises and appearances and the cause of the general unrest in the house. He acknowledged very little beyond what had been said before of old unhappy conditions, but he denied that these could seriously affect residents. Let them look for the sources of their troubles in their own physical or psychological conditions. He asked that B. who had accompanied us in the afternoon should not discuss psychic matters with others in the house as this tended unduly to excite some, before they were ready to hear of these things. A. promised to give B. this message and to see that the instruction was carried out. Then Angelos turned to A. and for nearly half an hour gave her a most intimate reading of her own and her family conditions, putting her in touch by name, condition, and description with friends who had passed.

It was all so intimate to A. that I felt almost embarrassed to be present, but Angelos again affirmed that this was being given for her support and encouragement as it was through her the inquiry had been instituted. A. was deeply interested and grateful and felt that the hours spent with the medium had given her both comfort and enlightenment on many things.

It was well after midnight before we retired to our rooms and when we met again all reported a most peaceful night. Mrs. Harris said that she had seen some friendly persons about her room and some children, and that wherever children were, there was nothing wrong. As we were due to leave by midday I asked that we might pay another visit to the disturbed rooms, and the medium, A. and myself went again to these. The medium declared that all was peaceful, that some changes in the colourings and disposition of the furniture might make them more attractive, but that there was nothing there to affect any student adversely. We returned to London, and within two or three days I had a letter of thanks from A. on behalf of herself and the head of the house, thanking us for the visit and

its encouragement. She said that the very afternoon of the day we left some students who had just come into residence had been found using the disturbed rooms and told the warden how happy and restful they had found them. This was repeated by other groups next day. A. added, "This may seem nothing to you, but to us who know how these rooms have been avoided it seems like a miracle." Various letters received since have confirmed that the good work has been maintained and a grateful letter of thanks has been received by the Institute following a report furnished to those responsible for the management. B, we have been told, took the advice sent to her in good part and is seeking to use her psychic force in helpful channels elsewhere.

The last word remains with the medium. She realized, after her return to London and again when she went to her home in the North, that there was an influence still with her, manifesting at times in a great 'hunger,' and realized that Francis was still being held in her psychic aura. Three weeks later she had to fulfil an engagement in the South of England, and during this was taken one day for a drive to the ruins of an old monastery. As she walked about she became aware of the same hunger upon her and a sense of presence. On her return home she asked her husband to sit with her to get in touch with Angelos regarding this. The guide explained that it had been impossible to get Francis away at once and that they had held him with the medium knowing she had this engagement, near a spot where they knew they would find power for the final stage; that the disturbed house had been under the care of this greater establishment and that there was still force conserved at the latter place which could be used to finally break the condition, and that this had been done on her visit.

I pay tribute to Bertha Harris for the quiet, courageous way in which she undertook and carried through this investigation, probing each condition with great care, making no wild or sensational statements, and leaving all concerned happier and stronger by her work. And to Angelos also, thanks; it is he who gives his medium courage and strength to enter into psychic conditions which should only be tackled when the medium has the strong sense of guardianship which Mrs. Harris has gained through long association with her fine Guide.

A RECORD OF A SUCCESSFUL SITTING

BY B. ABDY COLLINS, C.I.E.

In October, 1937, I had a sitting with Mrs. Hester Dowden. I had never sat with a medium for automatic writing and I wished to study its technique. I made the appointment through the Secretary of the International Institute of Psychical Research (now the I.I.P.I.) of which I am a member. The booking was anonymous and Mrs. Dowden did not know my name till after the sitting.

Below is a record of the sitting taken from my notes and with my comments. In order to make it intelligible I preface it with a brief statement. My mother had died about a year prior to the sitting and in the interval I had sat with several different mediums, always in the hope that she would communicate with me. Only on one occasion did I seem to get into touch with her and that very briefly, when, towards the end of a long sitting, the medium, after a period of silence, suddenly called out my Christian name, which is not a common one, and then said that my mother wished to say that I had been quite right and she felt exactly the same five minutes after death as before; that on 'opening her eyes' she had seen a tall young man, like me in my younger days, who had called her mother, and that on her asking who he was he had turned out to be my youngest brother (name not given). This brother had passed over in 1893 at the age of ten. With this exception I had had no conversation or communication from my mother since her death.

The Sitting

After a very brief talk with Mrs. Dowden we sat down side by side. She had some sheets of lined paper and several pencils on a small table in front of her, and between us, rather to the front, lay her Ouija Board on another small table. It was a polished wooden board with the usual letters, figures, and "Yes" and "No" printed on it. The indicator, on which she placed her left hand, placing my right hand above it, slid easily over the board. During the whole sitting Mrs. Dowden was fully conscious, and not only conversed with me

and gave me directions, but also asked questions of her guide and the entity appearing to communicate.

Her hand wrote very rapidly in a quite legible script. I understood that the writing was automatic, i.e., not by her conscious will power. The only pauses were (a) when a question was asked, (b) when a name required to be spelt for the first time (after that it was written easily), (c) when Mrs. Dowden spoke to me or took a rest. The spelling of the names requires a careful description; the Ouija Board was used for this purpose only; Mrs. Dowden did not look at the board and I therefore had perforce to call out the letters as spelt. Usually the first letter was indicated quickly and then the second, at the third letter the indicator often halted as if in doubt, and then spelt the rest of the name very quickly.

The following is the script with my comments in the right-hand column. Questions asked by me are indicated by italics.

Johannes (Mrs. Dowden's 'control') :—" I said there were two people here, a man and a woman. If he cares to ask me any questions in a general way, I think the woman is very anxious to speak, she says she has spoken before."

See above.

FLORENCE was spelt on the board.

This is my mother's first Christian name.

" It is I, Bernard, it is I, mother Florence, speaking. I want to know whether you have had any impression of my presence. I get the feeling that you know I am there sometimes, it would be a great pleasure if I had been successful and you did feel me, Bernard."

This is my Christian name.

I often think of you, mother, but I have never had any strong impression of your presence.

" I hope you know that when you think of me I come, it is a loud call, I can hear it always; Now I want to refer to the times I came before, not so long after I left the world. Were you quite sure it was I? I was not able to give you my name, I wanted to be sure, that is all—I know you did not expect me but I came, I wanted to tell you I had found all the others."

This seems to refer to the sitting with another medium mentioned above which took place a few months after her death.

Can you give me my youngest brother's name ?

CLIVE was spelt on the board.

"That's the person who has come here with me ; you know Clive has been more or less a father to me since I came over. He helped me from the first, it was a great happiness and a great surprise to see him, Bernard."

Correct.

This is a curious term for a mother to use and I should never have thought of putting it thus.

Can you tell me the names of my three young children ?

ANNE, JOAN and JOHN were spelt on the board.

"Joan was my special child. I have watched her ever since I went [*sic*] very much interested in her, I think she is going to do all sorts of things—I don't mean that I am not watching John, too, but he is not so much mine as Joan is. You know your children are my children too. Now I want to tell you this, I have been very fortunate and very happy ever since I came over here, I have found my father and mother and I have Clive."

Correct and in proper order.

I should not have thought so, except that Joan was born after I returned from India, where Anne was born, while John was born after her death.

Do you approve of the arrangements I have made about father ?

"I think he is fairly well, yes, I think you have done well, you know he won't be long in your world, I want him to spend all his day [*sic*] everyone where he is now—but I believe his time is very short—I have him here a great deal now, we talk, he wakes a little, comes back again, he knows all about it."

My father is still alive 15 months later, but he is certainly not conscious of any communion with my mother.

Were you at Reading ?

"I was there, yes, and found it very difficult to send a message ; surely you wanted me to go ; you called me, it was not easy—I felt it was quite indirect and didn't know whether you heard me or not—I did not speak directly—You see Bernard, this is the first time I have been able to do it all myself, it's a very pleasant sensation, I don't feel it's any effort at all."

This question refers to a sitting I had with Miss Hilda Lewis at Reading College at which a figure claiming to be my mother spoke to me. Subsequently I was convinced it was an impersonation.

Have you met Auntie?

"I have met her, she found me."

"SARAH is the name. Why did you ask this, Bernard? She has never tried to speak and I believe she never will. Be quite sure you have never had any message from her."

Correct.

I never have had any message.

Have you any special message for me?

"Yes. I have two questions to ask, both of these are connected with the time of my death; this is the first: 'Did anyone interfere with my hands or take my wedding ring off?'"

I explained that when my father and I opened her will, we found she had left her various rings to different grandchildren; we found all but one in her jewel box. My father said, "I believe the missing ring is the one she always wears." So we went up to her room and turned back the sheet covering her body, only to find that all her rings had been removed from her fingers. The nurse was out and on her return the wedding ring and keeper which had been put in the dressing-table drawer were replaced on her fingers.

"That disturbed me at the time; I tried to speak, I tried to influence you, I can't tell you what a relief it was to find the ring was on my finger again. Again, 'Who has the other ring I had on?' I wanted to give away self a message about it [*sic*]. Please be sure they have gone to the right people. I hope, Bernard, my will was quite clear, no muddle about it."

See p. 159

No.

"And after I left my body I made a great effort to show myself to your father, I hope he did not see me! It would have frightened him, I had no idea what happened to me."

No, he did not see you.

"That is a relief, too, I might have done him harm, I felt a sudden lightness as if I was a girl again, it was a most delightful sensation."

The rest of the sitting was taken up with a description of my mother's life and doings on the other side, there is nothing evidential in it.

Taken as a whole the sitting was a very good one with convincing proofs of identity. All the names given were

correct but as will be seen from the description given of the way in which they were spelt on the board, this success may have been due to unconscious movements on my part. All the rest of the script was written by Mrs. Dowden in pencil without any contact with me. The convincing evidence of identity is my mother's question about the wedding ring. This referred to an episode long forgotten by me and known only to my father and the nurse besides myself. It had made no particular impression on my mind and, if I had wished to select a proof of identity, I should have thought of anything that occurred during her lifetime rather than something after her death. The facts were of course recorded in my sub-conscious mind and, as it were, available for reference, but if this part of the record is to be interpreted otherwise than as a direct communication from my mother the following considerations arise :

- i. The initiative comes from the communicator in the form of a direct question. This, of course, is explained as a dramatisation, but what an improbable, nay impossible one !
- ii. Fourteen months had elapsed since my mother's death, during which many thousands of impressions had passed through my mind. How did this very strange one come to be selected ?
- iii. The curious part about my mother's question and sequel is that she speaks as if she were conscious of feeling the ring on her fingers. This is not an idea which could ever have consciously occurred to me, nor, I imagine, to anyone else. Such an idea can only have emanated from my mother's own consciousness.

Another curious feature about this sitting was that after leaving Mrs. Dowden I went straight to a sitting with Mr. Horace Leaf. I naturally expected some further communications from my mother, but no mention was made of her. If my sitting with Mrs. Dowden was in any way a product of my sub-conscious mind, it is very strange that Mr. Leaf was unable to tap it.

Altogether, taking the sitting as a whole and particularly the episode about the rings, I feel convinced that I was in communication with my mother.

NOTES BY THE WAY

Mr. Eric Cuddon has for the time being had to resign from the Council owing to many calls upon his time. His colleagues deeply regret this decision.

* * * *

The Rev. Leslie Belton is now established in Sheffield as minister of Upper Chapel in succession to Dr. Alfred Hall. The latter was, during his stay in Sheffield, President of the Sheffield S.P.R., affiliated with the I.I.P.I., and as Mr. Belton has been one of our members; we see he has already been drawn to render assistance to this group whose new winter syllabus is excellent. We wish him success in his new appointment.

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Dr. E. G. Servadio, our Liaison officer in Italy, intimates that he is now resident in Bombay where he continues his work as a psychoanalyst. He has agreed to become the I.I.P.I. Liaison Officer for India, and hopes, when established, to be able to devote time to psychic matters. There are a number of psychic students in Bombay and we trust that Dr. Servadio may get in touch with these.

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Dr. Elmer Chengery Pap, the I.I.P.I. Liaison Officer in Hungary, who accompanied the medium Lajos Pap upon his visit to England, writes recently that this medium seems to have recovered his mediumistic strength, so sadly lacking when in London when an adverse report was published. Dr. Pap has written a book upon the mediumship.

* * * *

We regret to hear of the passing, in February last, of Prof. H. C. C. Blacher, our Liaison Officer for Latvia since 1935. Dr. Blacher was in frequent correspondence with the Institute and had experimented practically for a considerable period with the medium Frau Ideler in the production of 'apports.'

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The sudden death of Mr. Horace Goldin, the stage illusionist, in August, is reported. He was convinced of the reality of certain psychic phenomena and had co-operated with the Institute in some experiments.

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We deeply regret to hear of the passing in April last of Mrs. Stewart Edward White in San Francisco. She was "Betty" of *The Betty Book*, reviewed in our columns last January, which gave records of fine mediumship welcomed by all serious students. We extend our sincere sympathy to her husband in his great loss.

* * * *

From Napa, California, we hear of the passing on July 17th, of

Miss Margaret Harvey after a period of ill health. Many readers will remember the remarkable healing work accomplished at Hulham House, Devon, a house devoted entirely to the diagnosis and cure of illness through psychic means by the mediumship of Miss Harvey through whom operated Dr. Beale, her fine 'control.' Miss E. M. Storr in *One Thing I Know*, first told the story of this mediumship, and later published *Dr. Beale* and *The House of Wonder*, in which many cures of cases regarded as completely hopeless by the medical profession are recorded. Miss Chilton, who was associated with the work on the nursing side, and made much of it possible, is still in Napa, and we extend to her our affectionate sympathy in the breaking on earth of the remarkable link between herself and Miss Harvey. Some years ago for various reasons they decided to reside in California and to establish there a new Hulham House. This was founded, but conditions were difficult, and though good work was done it did not develop as expected.

We recall in "Miss Rose" a gallant soul who was cured herself of a serious illness by "Dr. Beale," and then gave herself as his instrument for the healing of others.

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The Edinburgh Psychic College and Library which had prepared a remarkably fine programme for the autumn has had to curtail its evening activities in view of the general conditions, but hopes to carry out as much as possible.

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Sir Dudley B. Myers, the author of *Spiritual Forces*, points out for the sake of accuracy, that the year of publication of his book is 1939, and not 1938, as given in the last issue of PSYCHIC SCIENCE. A sentence from his book was also inadvertently misquoted in a review and we should like to correct this and to apologize for the error. "At this stage of our development, our Fourth Dimensional Avenue, *the link for all our progress in the spirit life*," should have read in its last words, "*the link for all our purposes with the spirit side of life*."

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The new Library Catalogue is in the printer's hands and will be ready in October, price 1/6 : 1/8 post free. This is fully up-to-date and a copy should be secured by all members.

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BOOKS RECEIVED FOR REVIEW

- Findlay, Arthur. *THE PSYCHIC STREAM OR THE SOURCE AND GROWTH OF THE CHRISTIAN FAITH*. (Psychic Press, 12/6 net).
 HORT, INCE AND SWAINSON. *Three Famous Occultists*. (Rider, 5/- net).
 Theosophical Research Centre. *SOME UNRECOGNISED FACTORS IN MEDICINE*. (5/- net).
 Jacoby H. J. *ANALYSIS OF HANDWRITING*. (Allen & Unwin, 10/6 net).
 Regardie, Israel. *THE PHILOSOPHER'S STONE*. (Rider, 10/6 net).

BOOK REVIEWS

APPARITIONS AND HAUNTED HOUSES

By Sir Ernest Bennett, M.P. (Faber & Faber. 12/6 net.)

This book, on a theme which is of perennial interest to all types of mind, comes from one who has earned a right to speak upon the matter, since, for many years, he has been a practical student of Psychical Research, using the sympathetic approach which contributes to success, and has kept in touch with the best minds who have, during the last decade, given their attention to this still neglected study.

Sir Ernest's long public career must, to those who will consider it, emphasize the value of his contribution; in the midst of a very busy life he has found time to keep up his interest and in 1934 had the courage to broadcast his views. In the course of this he made a request to his listeners for new material regarding supernormal happenings which could be accepted on good testimony. A large correspondence followed with various persons who offered such testimony, and some of these cases are incorporated in this volume side by side with some of the finest records from S.P.R. files. He allows these instances, old and new, to speak for themselves and has not weighted them with explanatory theories or argument. If they do not convince by the observed facts and the testimony of witnesses, no argument will be acceptable.

Apparitions and hauntings have their own laws, and the chief determining factor of manifestation seems to be the presence, in the immediate vicinity, of some human being, or animal, whose etheric body and the subtle matter associated with it can be withdrawn and used to clothe an invisible etheric of some soul still held near its old habitat on earth. Hours, seasons, anniversaries, seem to provide special points of attraction for this contact. It has puzzled many as to why all cannot see a ghost at the same moment when several persons are present in a room. One may only register a cold wind, another may see nothing, while others offer a clear description, not only of the appearance of the ghost but of its actions and the course of its peregrinations. Is it the one who contributes most etheric matter to the manifestation who is blind to it? Some happenings at séances would seem to suggest this.

Here we have ghosts presented to us of the aimless wandering variety, and there are the sad weeping ghosts which, in Dantesque fashion, repeat their woeful gestures for years. Those with definite purpose are rarer; perhaps, because they have sufficient intelligence to plan an approach to some end, they may sooner escape from their tendency to assume the material form in expressing themselves. Do the weeping, wandering variety know what they are doing, or were they before passing so dissociated that they have never been able to integrate their being? Such lost souls could, I think, be helped by intelligent contact with humans who know how to heal and release. (See the article in this issue, "The Story of a Disturbed House.")

In this selection we become aware that these testimonies to ghosts do not come from fear-stricken illiterate persons. The narrators are

drawn from all social groups, the clergy, the army, and professional and business men and women, usually not at all predisposed to give credence to such stories until confronted with a personal experience. That so many have noted a loss of power, cold breezes, etc., facts known to psychic students as accompaniments, is significant. Also many have noted that the ghosts had not always the same substantiality, another useful observation. The testimony to noises and percussive sounds is weighty, and is known to us in physical séances as raps and even sledge-hammer blows. Here is the raw material on which psychical research has been founded. It was because of the continued repetition of such stories that Professor Sidgwick and Frederic Myers ventured on the founding of the S.P.R. and it is fitting that this book should be dedicated to the latter with whom the author was personally acquainted. He recalls the words of Professor William James on the subject "Hardly as yet has the surface of facts called psychic begun to be scratched for scientific purposes"; nearly forty years after this utterance the words hold good.

The volume has a useful foreword from the Dean of St. Paul's, who has given some personal attention to psychic facts. He says he is inclined to agree with Sir Ernest that "Telepathic influence from the minds of the departed" must be held accountable for many if not all of the well-attested cases, and he hopes that both scientists and leaders of religion will be impressed with this careful selection of verified instances. "It would be a great gain for a spiritual religion," he continues, "if some fresh evidence could be discovered that consciousness is not wholly dependent on the body and extinguished when the body dies." It would indeed; it would mean a resurgence of new life to man's spiritual nature were he, from established evidence, confidently assured by his religious teachers that what is presented to him, as constituting proof of survival to men of past ages, remains true for him to-day. Many outside the churches have satisfied themselves as to this and have grown in their spiritual life because of the knowledge.

Sir Ernest Bennett has done splendid service for the truth he has so long served in preparing this volume. May it bear much fruit.

B.McK.

WHEN NERO WAS DICTATOR

By Geraldine Cummins. (Frederick Muller Ltd., 10/6 net.)

We owe to Geraldine Cummins, to her inspirers, and to her fine collaborator, Miss E. B. Gibbes, so many beautiful and wise things already, through her previously published volumes, that the richness of her gift overwhelms us when we are presented with another. There is apparently a need somewhere that certain knowledge, buried in time, shall again come before men's eyes, and given this prepared channel, it is here in our hands.

There is much virtue these days in a striking title, which will stir men's imagination and it has been found for this book. The name 'Nero' has ever held a sinister attraction, and the word 'Dictator' is to-day potent in our imaginations. Combine the two and you have

a 'Number One' title which I hope may make the book a best-seller, for it has already been compared, in an important journal, with *Winged Pharaoh* which took the public fancy so rapidly. But the title only hints at the riches within. The Rev. A. H. Lee, a scholar and a close student of all Miss Cummins' writings, says in a foreword, "In some ways this is perhaps the most fascinating and remarkable of all her books," and again, "It is a notable addition to our knowledge of the ancient Roman Empire when it had passed its peak and was beginning the decline which lasted for so many centuries." All this we see as a background to the lives of the poor Jewish prisoners and missionaries, who, by virtue of the faith that was in them, must needs find their way to the capital of the world. The sketchiness of the New Testament records as to the later years and martyrdom of Peter and Paul is here made good and we go on with the story of the Acts of the Apostles in a rich and masterly sequence of events, contacts with teachers of other faiths and of the great thinkers of the time and even by the way with Nero himself and the lascivious background of his court. Paul, in Spain, is a very apposite touch, a Spain in which he wrestled with the great magician of the cult of "The Green Dragon," learning at first hand what these cults of power meant as against that for which he stood as the emissary of the One who was the Servant of all. Is it all pure romancing on the part of Miss Cummins? Is she the creator of this gripping, moving story out of the past, a past often associated in our minds with dullness and forced religious instruction? Is she recollecting experiences gained in a previous life in which she played a part, as Shaw Desmond claims he has done in one of his novels, or is she indeed, as she claims, a channel used by an ancient scribe who possesses such knowledge? The scribe who dictated this book is called "The Latin Scribe" and his style is different from that of the Messenger of Cleophas, used in *The Scripts of Cleophas and Paul in Athens*.

One rises from the reading of this script braver for life's duties. If such men, as are here described, far from their homes and friends, faced with constant danger, denied often the simplest comforts, could stand undismayed before kings and suffer with bravery the extreme penalty because of contact with a Life which transformed their own, because of a vision of One, whom some had never met in the flesh, why need any of us who know the truth of Unseen contacts feel dismayed in face of our own world conflicts? For these first disciples were but very ordinary persons, weak, often irritable, humans, but with a window open to the Unseen, sensitive to the touch of the Spirit power, whether for guidance, for healing, for insight, or endurance. Perhaps the most touching episode in the book recounts the promise made by Paul to Peter that if the penalty did fall when he was absent from Rome he would surely know and be with his friend. How he did so and withdrew from his body for a long spell, though no news had reached them of Peter's plight, is related. Later confirmation was received that Peter himself and others were aware that during their dread ordeal another hung on a cross near by, "A shape of light." They believed Paul had returned to share the suffering of his friend and had suffered martyrdom

at the same time. A not unbelievable out-of-the-body experience.

The beauty of diction and the fine flow of some of the descriptive passages, the gift of characterization which makes what were but names to us spring to life, as well as the great story of the living faith it unfolds, makes this a book we should each, if we can, buy and pass on to others for reading, if only to declare the inspiration that can flow to-day through a dedicated channel in a way almost unrecognized among men except for those who know something of psychic possibilities. It can only be more widely known when each of us do our share by possessing a copy and not depend entirely upon our libraries.

B. McK.

LABORATORY INVESTIGATION INTO PSYCHIC PHENOMENA

By Hereward Carrington. (Rider, 12/6.)

This book is confined strictly to the use of the laboratory for psychical research and Mr. Hereward Carrington's name and reputation promise a work full of interest. This promise is not belied.

The book falls into two parts, a brief history of those who have used the methods of the laboratory in the past to elucidate psychic phenomena, with a description of their apparatus, and the results of investigations by Mr. Carrington and the staff of the American Psychical Institute (of which he is Director) into the instrumental tests which have been devised in the past to be used independently of mediums.

To the lay reader the first part will perhaps be the most interesting. Mr. Carrington declares explicitly his belief in the reality of some classes of psychic phenomena at least. For instance, he is convinced of the dynamic power of the human will, though all instrumental tests to prove it have failed, and also of "the actuality of Materialisation." Yet, he says, "With few exceptions every materialising medium whom I have ever seen turned out on investigation to be an arrant fraud;" Eusapia Paladino is one exception to which he can vouch, and he names Home, Eva C. and the Brothers Schneider as others in whom he believes on the testimony of brother investigators.

Instruments, he points out, can be used (1) to test the *genuineness* of certain phenomena and detect fraud, should it exist, (2) to test the *nature* of the forces liberated during a séance in order to discover, if possible, their inner nature and *modus operandi* and (3) to study the psychological and physiological *reactions* of the medium. Mr. Carrington has done a real service in putting together a short history of past experiments and their results and indicating the many problems which still await scientific inquiry. He makes an eloquent appeal to those who can afford it to endow these researches, the results of which mean so much to the human race.

If Mr. Carrington has failed in his own laboratory to add to the valuable results achieved by former investigators, it is because he has been unable to find physical mediums able or willing to lend themselves to laboratory investigations. He has therefore been reduced to trying out again the various instruments such as "magnetometers," "dynamystographs," "will boards," etc., which their inventors have claimed give

positive proof of vital radiation, will power and other supernormal forces. All his experiments gave negative results but he has done some useful work in establishing the cause of the inventors' errors.

On the whole it seems improbable that survival will ever be proved merely or even mainly by laboratory methods, but no one can read this book without being convinced that scientific research can play a valuable part in breaking down the scepticism of the learned as to the existence of supernormal powers among mankind. B.A.C.

PSYCHIC SCIENCE AND SURVIVAL

By Hereward Carrington. (Two Worlds Publishing Co., 2/6).

This is an excellent little book to put into the hands of any intelligent person interested in supernormal phenomena. It will not do as an introduction to the subject, as it contains no descriptions or accounts of such phenomena, which are always needed in the first instance to arouse interest. But it is hard to imagine a better "essay in psychical research" (the sub-title which the author adopts) on a small scale.

To begin with, Mr. Carrington possesses almost ideal qualifications for the study of the subject, which he has continued, he tells us, without intermission for thirty-nine years. He began as a small boy with a keen interest in conjuring, in which he became an expert and he first approached psychic phenomena from the point of view of a conjurer eager to unmask a clever trick. At the same time he was brought up as an agnostic and so had no "will to believe." He does not claim a scientific education but he seems always to have approached the subject in a scientific manner. It is difficult to see what type of man would be less likely to be imposed on. On the top of this he is thoroughly versed in psychic literature and has had experience with some of the most famous mediums, including Eusapia Paladino.

"As the result of my investigations," he says, "I have become quite convinced that psychic phenomena are for the most part *real*—that is, they are genuinely supernormal in character—and that there is a superphysical world of some sort in which we are all immersed. . . . And this conviction is I believe shared by all those who have investigated this subject at first hand and for a considerable period of time." He himself sat with mediums producing "physical phenomena" for eight years before seeing what he considered to be the first genuine case!

He does not commit himself definitely to the hypothesis of survival, but he considers that the bulk of the evidence inclines towards the spiritistic interpretation. He gives one of the best summaries yet published of the arguments for and against. As an appendix he reprints a letter to *Light*, discussing the many problems that remain for research if survival is accepted as a fact.

This is a book which can be recommended without qualification.

B.A.C.

CLOUD CHAMBER INVESTIGATIONS INTO POST-MORTEM IONS

In 1933, Dr. R. A. Watters of the Dr. W. B. Johnston Foundation for Psychological Research, Reno, U.S.A., published a bulletin offering

photographic evidence, based on experiments with various small animals, that an "immaterial body" makes its escape from the physical body at the moment of death, and concluded that he had isolated the intra-atomic quantity postulated by Dr. Gaskell. This paper aroused great interest among those engaged in psychical research and an attempt was made by Mr. B. J. Hopper, M.Sc., a physicist experienced in Cloud Chamber technique, to duplicate the experiments at the International Institute for Psychical Research, then at 21 Harrington Road. Although after correspondence with Dr. Watters, Mr. Hopper made every endeavour to copy his technique, the results as described in Bulletin III of the Institute were entirely negative.

A new Bulletin has now been issued from the Dr. W. B. Johnston Foundation (now described as "for Biophysical Research") describing the joint work of Dr. Watters and Dr. W. B. Johnston on the same subject. Briefly, after a number of careful experiments they find that what was seen to escape from the physical body at death in the former series, though resembling it in shape, is not an "immaterial body," but certain gases, which, owing to eddy currents from the apparatus used, tended to form shapes. With the improved apparatus used none of the cloud effects resembled in contour those observed in previous experiments.

The gases arise from the process of *rigor mortis* from the blood released by the guillotine used to kill the animal and from its excretions, in a word, there is nothing that cannot be satisfactorily explained on the classical scientific scheme.

These experiments and their results, disappointing though they may be to some, reflect great credit on the two collaborators. They leave, however, the departure of the human soul, which has often been witnessed and described by clairvoyants of all races, unaffected. We may hope that the day is not far distant when the photographs taken by Dr. Baraduc at the deathbeds of his wife and son may be repeated in this country.

B. ABDY COLLINS.

RIVERS OF DAMASCUS

By G. W. L. Day. (Rider & Co., 6/-.)

The author, in his introduction, apologises to those who have made a study of psychic science, for the elementary nature of parts of this book, but it would be of inestimable value to students if authors would attempt to communicate their ideas as clearly and simply as has Mr. G. W. L. Day in *Rivers of Damascus*. It is one of the best books I have read on healing, and it is the most readable. One's interest is firmly held throughout its 208 pages.

Part I is the story of the mental illness of the author's young wife; how orthodox medical experts treated her; and how in the end 'spiritual' healing was completely successful. The remainder of the book deals with various forms of healing and several suggestions for developing them and bringing them into line with each other.

The author comes to the conclusion that his wife's illness was

'obsession' and he makes out a very strong case indeed. Many will disagree with his opinions, but he puts them forward with diffidence because he has no real basis on which to found fact. It would be an advantage to all who take an interest in metaphysical subjects to adopt the same attitude as does the author when discussing them.

This is a book which should be read by medical practitioners and laymen. It exposes the gulf which must one day be bridged between orthodox and 'unorthodox' methods of healing. Life is too precious for us to permit the closing of any channel through which the healing balm may flow.

We must pay tribute to the great courage shown by the author and his wife in publishing facts which are of vital importance to humanity. Perhaps they will bear rich fruit. Who knows? A.N.H.

REINCARNATION FOR EVERYMAN

By Shaw Desmond. (Andrew Dakers, 5/- net.)

Shaw Desmond, in dealing with this fascinating and controversial subject, gives us the full benefit of his expansive and versatile mind. A profusion of examples and utterances from ancient and modern sources, from learned and simple persons, carries on the argument in a simple and interesting fashion for its reader, everyman. It will make him think again whether here is the explanation of the ups and downs of life, of the loves and the antagonisms, the inspirations, the choices, the denials, which operate upon him. The author thinks so and claims personal knowledge in his own experience of several earth lives. But he is not narrowly dogmatic and seeks to win his readers by many persuasive words to consider whether this view of life may not explain many puzzles, and, if accepted, work a "change" of a profound nature upon the individual.

Discussion there certainly is at the moment in many modern works on the debated question. In *The Dark Star*, a new novel by March Cost, a thoughtful character says, "Well, the noblest religions that the world has known confirms that we emerge again."

But such references are often limited by the lack of any knowledge of survival and, as the author says, the two hang together. He takes the opportunity of bringing forward some of the best evidence for survival and dwells particularly upon the 'Rosemary' mediumship and its proof of remembered life in ancient Egypt.

To teach us to serve and to serve with love is the aim of rebirth, and as all experience is but to enlarge our consciousness we can agree that it is a worthy goal for mankind. When we do not love and serve we find ourselves in the impasse of to-day. Some may think the lessons can be learned elsewhere in the Universe, but as I have no sure recollection of any previous existence I cannot argue with those who confidently declare they have had this. I am sure, however, that many who have never thought of the subject seriously will find this book easy and pleasant to read in the course of assimilating all the wealth of data which the author has gathered into a well printed and moderately priced volume. It is produced by a new firm of publishers who promise us some interesting publications.

B.McK.

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